19

A SERMON PREACHED IN S. George's Church SOUTHWARK, AT THE FUNERAL OF THAT Pious and Worthy Gentlewoman, Mrs FRANCES FENN.

By R. SPARKE of NEWINGTON, M.A.

Βροτοῖς ἅπασι κατθανεῖν ὀφείλεται.
Θάρρει, ἐπεὶ δαίμων ἕτερον πλοῦν ἡγεμονεύσει.

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Novem. 30. 1678.

TO THE

Right Worſhipful

AND

His Honoured Friend,

JOHN TREGONWELL, Eſq;

And his Vertuous LADY.

UPon *Requeſt I have aſſumed the Confidence to Expoſe this following* Sermon *to Publick View; and if it meet with a kind Reception and a candid Interpretation (which I queſtion not) from your Self, and your worthy Family, it is all I beg: As for Others, if they be truly Learned, they will be Civil; If Critical and Captious, I ſay to them in the words of* Catullus, (Non vident id manticæ quod in tergo eſt.)

Let it be ſheltred under your Protection, *it is enough, and the greateſt Ambition the* Author *aims at. I am happy it hath ſo Noble a* Patron: *I ſhall not trouble you with a prolix or tedious Diſcourſe of this nature. And therefore deſiring the Great God to Shadow* You, *your* Pious Lady, *and invaluable* Stems, *under his Almighty Power, and eſtabliſh* You *and* Yours, *not onely on Earth, but in the higheſt Heavens; is the Prayer of*

Your moſt Obliged

Servant

ROBERT SPARKE.

A Fu-

A Funeral Sermon.

The Text is in *GENESIS* the XXIII. the first Clause of the 2. Verse;

Then Sarah *died.*

THat silent Witness of Mortality presents the sad Occasion of our Assembly, to Celebrate the Funeral of Mrs. *Frances Fenn*; and for a Mournful Meeting, what more convenient and necessary than *Psalms*, *Sighs* and *Tears* of Sorrow and Lamentation. Discourse with Matter, Matter with Action, Action with Affection, Affection with Opportunity, Opportunity with Occasion, should concur, and concord together. Suitable for which occasion I have elected and chosen out this Text which speaks of Death, a sad and doleful Messenger, and end of all: And whilst I apply

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to this ſad Spectacle, apply your Hearts to Sorrow, your Eyes to Tears, and your Selves to Mourning; If not for her that is dead and gone, for ſhe is happy, and acquieſceth from her Labours, and her good Works ſhall follow her, yet for your own ſins; which will cauſe you, *Volens nolens*, will you, nill you, the Lord knowes how ſoon, to follow her. But to my Text; *Then Sarah died.* Was *Sarah* the firſt that ever died! Was not Grandmother *Eve*, with many more, dead long before? If dead, why not recorded in Sacred Writ? What was eminent, what was admirable? What was remarkable or ſingular in her, or in her death, that ſhe above all her Sex, above *Eve* her ſelf, ſhould merit the firſt Memorial? *Then Sarah died.* Certainly I know no other reaſon can be rendred, but this, That as *Abraham* was the Father, ſo *Sarah* was the Mother of the Faithful; and therefore the *Holy Ghoſt*, confers that upon her, which he denies to other Women, even a Noble and Honourable mention, both of her Age, how long ſhe lived, and of the time of her death, when ſhe died. *When* Sarah *was 127 years old*, ſo long ſhe lived; *Then Sarah died. Sarah* though the Mother of the Faithful, though a holy and religious Matron, though a Saint and dear Child of God, yet *Sarah* died: Whence obſerve,

Obſ. The General and Univerſal condition of all Mankind, and that which the holy Apoſtle hath many hundred years ſince abundantly confirmed. *Statutum eſt omnibus ſemel mori*, It is appointed for all men once to die: Appointed and decreed it is, and that by *Elohim*, the Mighty God, who hath the diſpoſing, ordering and appointing of all things, and whoſe Decrees and Appointments are like thoſe of the *Medes* and *Perſians*, they ſhall not, they cannot be altered or changed: All muſt drink of *Sarahs* Cup, the Cup is full of one and the ſame Liquor, the Liquors drawn from one and the ſame Spring; now the Spring it ſelf is poyſoned, and if the Spring be corrupted the ſtreams will be diſturbed too, if the Root be cankered the branches will wither and die, and if the

the Head be out of order, the whole Body will be indiſpos'd alſo. Now the head and the root, as of *Sarah*, ſo of all Mankind, was Father *Adam*. But *Adam* diſobeying his Creator and tranſgreſſing the Law of his God, ſinned not only in his own perſon, but in his humane nature, and ſo incurred the wrath and diſpleaſure of his good and gracious God, and purchaſed the puniſhment of ſin (which is death) not only unto himſelf, unto his own perſon, but alſo to all his Poſterity. To this I may add that of the Apoſtle, *Rom.* 5. 12. *By one Man Sin entred into the World, and Death by Sin entred alſo.* By one *Adam*, one *Eve*, two in Sex but one in Nature, one in offending, one in diſobedience, the Woman ſeduced by the Serpent, the Man induced by the Woman, ſin entred into the World, and Death by ſin entred alſo; ſo death paſſed upon all Men, for that all have ſinned. *Adam* at firſt might have lived freely, fully, happily, and plenteouſly, eating of all the Trees in Paradiſe except one: Now having taſted of that one, a neceſſity is laid upon him, and he muſt die. The cauſe of his death was the breach of diet, God forbad him the fruit of one Tree; this he hungreth for, and taſte it he will, though it coſt him his life. S. *Auguſtine* bringeth in our firſt Parents thus diſputing in a Dialogue, concerning that fruit; If this Fruit be good, why may I not eat of it? If it be not good, why groweth it in Paradiſe? *Domine dediſti hortum & negaſti pomum*, Lord haſt thou given us the Garden and denied us the Apple. Therefore, ſaith he, God hath given thee the fruition and benefit of Paradiſe, that thou mayeſt know his beneficence, his bounty and goodneſs towards thee; but hath denied this one fruit, that he may find thy Obedience and Duty to him. This Duty and Obedience, neglected by our Grandfather *Adam*, Death the Lodge of every mans life cometh with inſenſible degrees upon the Children of Men.

So that now aſſoon as Man begins to live, he begins a continual Voyage unto death, and there is none but is nearer death at the years end than at the beginning, to morrow than

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to day, to day than yesterday; by and by, than just now; and now, then a little before; each part of time, if time may be said to have part, that we may divide it, divides and cuts off so much of our life; and the remainder still decreaseth. *Veniente pueritia* (saith S. *Aug.* in *Psalm.* 127.) *moritur infantia, veniente adolescentia moritur pueritia, veniente juventute moritur adolescentia, veniente senectute moritur juventus, veniente morte moritur omnis ætas:* When childhood approacheth or cometh on, infancy dyeth, when adolescence cometh childhood dyeth, when youth cometh adolescence dyeth, when old age cometh youth dyeth; but when Death the King of Terrors cometh, all and every age dieth. Look how many degrees of ages we covet to live, so many degrees of death we desire to die.

After an Old man, where is his Infancy, where is his Childhood, where is his Adolescence, where is his Youth? Shall he not truly speak, if he answers, All these are dead and gone? What speak I of ages, every year, month, day and hour of our lives, that we have lived in this vale of misery, is dead to us; and we are dead with them. What therefore is our life, but a gradation unto death? What is every minute thereof but a motion to our graves? *Quotidie morimur* (saith *Seneca*) *Lib.* 3. *Epist.* 24. We die daily every day, we lose somewhat of our life, and the more it increaseth, the more it decreaseth; the more it is lengthen'd the more it is shortned, and the longer we live, the nearer we approach unto death. Excellent to our purpose is that of *Job*, *Job.* 30. 27. *I know assuredly thou wilt bring me unto death;* which is appointed for all the living as a Harbour or Haven for all Shipping. It may be when a Ship cometh within sight of land or near its harbour, a sudden and violent gust or blast of wind may repel and drive it back again into the vast Ocean; but thither, after it hath been tossed with boistrous waves, it will arrive at last: So must we (after many tryals, crosses, and afflictions) at the gates of death. *Omnes una manet mors & calcanda semel via lethi.*

lethi. Saith a worthy Author. Death is the end of all, and once the way of Death is to be trod of all. As a River that riſeth in the Forreſt, paſſeth by many Rocks, runneth and tumbleth, and maketh a noiſe, yet in the end entreth into the Sea, ſo fareth it with mans life: He cometh into the world with pain, and beginneth his courſe with pitiful cries, and is daily moleſted with ſickneſs, and never ceaſeth running till in the end he falls into the Sea of Death. As every man hath his *Geneſis*, ſo he muſt have his *Exodus*; and as we are born to live, ſo we are born to die; and our dying on earth is but the taking our journey to Heaven. Why are we unwilling to loſe that which cannot be kept? The good Pilot ſits at the Stern to guid his Ship, and a good Chriſtian to direct his life, muſt think on Death: Death is the door whereby we go out of Bondage, and Chriſt is the door of Liberty. Therefore, as he that is in Priſon taketh great comfort to ſit upon the Threſhold, that when the door is opened, he may the ſooner get out; ſo we muſt always have our hearts and minds fixed upon death, for die we muſt. We are all travelling unto one home, the habitation or houſe of death; which the Prophet in a proverbial manner calleth *the way of all the earth*; *Joſh.* 23. 14. Thus as death is certain, ſo it is as certain our life is ſhort; which daily experience fully demonſtrates. It is compared to *a ſhadow*, *Pſal.* 102. 11. *My days are like a ſhadow that fadeth, and I am withered like graſs*; and *Hoſea* the 13. 3. it is likened to *ſmoke that vaniſheth*; to a bubble that is diſſolved; to a Weavers ſhuttle for ſwiftneſs; *Job* the 7. 6. *My days are ſwifter than a weavers ſhuttle, and they are ſpent without hope*; and this he ſpeaks in reſpect of the brevity of mans life, which paſſeth without hope of returning: in conſideration whereof he deſireth God to have *compaſſion on him.* To a *ſpiders web*, which is ſoon ſwept away;

To a *cloud that goeth away*; Job 7.9. *As the Cloud vaniſheth and goeth away, ſo he that goeth down to the grave ſhall come up no more*; that is ſhall no more enjoy this mortall life: To a *vapour*, that is ſoon diſperſt, *James* 4. 14. Ye cannot tell what ſhall be to morrow, for what is you life? It is even a vapour that appeareth for a little time, and afterwards vaniſheth away. Remember my life is but a wind; ſaith *Job*.7.7. No wonder, if when the wind bloweth, the Leaf falleth; if when death cometh, the day ends. Is our life ſo uncertain, ſo full of inconſtancy, and of ſo ſhort a being upon earth? better than is it to die than to live, and the day of death better than the day wherein one is born; *Eccleſ.* 7. 3. The day of death is not a periſhing, but a parting, the ſoul is not loſt to the body, but only ſent before it unto joy. If the ſoul be carefully and painfully laid off, it is joyfully and happily laid up. *Per nativitatem ad ſtadium per mortem ad præmium pervenimus*: Through our nativity we come to the race, through death to the reward; through birth to a ſea of ſorrow, through death to the Heaven of Comfort; through birth to the Combate, through death to the victory; through birth to labour, through death to reſt; by birth to mourning, by death to rejoycing; by birth to a life which is full of miſery, by death to a life eternal, free from all ſorrows. Death is rather the flight of ſin, than the detriment of man dying; becauſe to the Righteous death is not the end of nature, but of ſin: As a father ſaith, *To leave this world and inherit a better ſhould ſeem nothing*; Death is a paſſage from ſin and corruption to glory and immortality; from this Earth to Heaven; from the company of Sinners, to the company of Saints; from ſorrow to ſolace, from pain to peace, from ſickneſs to ſafety, from perſecu-

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tion to triumph, from the bondage and ſlavery of *Pharaoh*, to the liberty and freedome of the children of God. When we are born we are mortal, but when we ſhall riſe again we ſhall be immortal. We are alive in the Womb to die in the World, but dead in the Grave to live in Heaven. Our life is not compared to any thing that is permanent, but to thoſe things that are momentary and of no long continuance. The date of our life is *threeſcore years and ten*, *Pſal.* 90. 10. and if by reaſon of ſtrength they be fourſcore years, yet is their ſtrength labour and ſorrow; for it is ſoon cut off and we flee away. The Kingly Prophet could ſay it was but *a ſpan long*. *Moſes* and *Solomon* called it a life dayes. But what need we theſe *Memento*'s or Remembrances, ſeeing we can turn our ſelves no way, but ſomething there is which may put us in mind of our mortality? Can you look upon your Watch, and not conſider that as the hour paſſeth, ſo doth your life? Can you ſit in the chairs by the fire ſide, and ſee a great quantity of wood or coals converted into ſmoke and aſhes, and not conſider with the Poet, *Sic in non hominem vertitutur omnis homo:* So man no man will ſuddenly become? Can you walk forth into the pleaſant fields, and ſee how ſome graſs is coming, ſome already withered, and ſome quite ſprung up; *Eſay.* 40. 6. and not conſider with the Prophet, All fleſh is graſs, and all the beauty and glory thereof as the Flower in the field? Can you feel the Air move and the Wind beat in your faces, and not conſider the breath of man is in his noſtrils? The ſtrongeſt tenure of his life is but a puff of wind. Can you ſhoot in the fields, and not conſider, as the arrow flyeth in the air, ſo ſwiftly doth your life paſs away: As *Jonah's* Gourd

was ſoon come, and ſoon vaniſhed, *Jon.* 4. 6. ſo man is ſoon born, and ſoon dead. This World is as a Stage, Man as an Actor, when he hath plaied his part, he is gone. Our lives ſhorten, as if the Book of our Dayes was by the pen-knife of Gods Judgments cut leſs. Our ſins call for new plagues. We may obſerve that neither the planets above, nor the plants below, yield us expected comfort. God for our impieties doth cauſe the Heaven to be Braſs, and the Earth Iron, and the Air with the Winds, to be tempeſtuous; *Deut.* 28. So almoſt every thing which was erected for mans uſe is become his enemy; and all becauſe we unthankfully turn all things to Vices corruption, which out of mercy were given for Natures protection: And therefore what we have diverted to wickedneſs, God hath reverted to our revenge. We are ſick of ſin, and the world is ſick of us; how ſoon doth the Sand run down the Hour-glaſs? how quickly doth the Sun ſet? So ſpeedily doth our time paſs away. Future things are always beginning, preſent things always ending, and things paſt are dead and gone. While we live we die, and then we leave dying when we leave living; better is it therefore to die to life, than to live to death: becauſe our mortal life is nothing but a living death, and life continually flieth from us, and cannot be with-held; and death hourly comes upon us, and cannot be withſtood: No wiſdom ſhall appeaſe it, no policy prevent it, no riches bribe it. If all perils ſpare our life, yet time and age in the end will conſume and annihilate it: S. *Auguſt.* (ſpeaking upon thoſe words of St. *Paul*) *Rom.* 8. 2. *Chriſt hath made me free from the Law of ſin and death*; ſaith thus, *Lex peccati eſt ut quicunque peccarit morietur, Lex mortis terra eſt & in terram reverteris.* The Law of

of ſin is, whoſoever offends, ſhall die; the Law of death is, duſt thou art, and unto duſt thou ſhalt return We are all going to our long and laſt home, to the houſe of eternity, *Eccleſ.* 12. 5. *Man goeth to his long home.* How doth he go? He goeth ſwiftly, always in motion, night and day, ſleeping or waking, labouring or loytering, this Poſt haſtens; time and tide ſtays not.

Again, He goeth inſenſibly, he doth not diſcern or perceive how his precious time doth flie from him; the ſhadow on the Dial paſſeth from one hour or figure to another, from the Suns riſing to its ſetting; though its ſpeedy tranſcendent motion is not obſerved or conſidered. So man paſſeth from one year to another, till he come to old Age and the Grave, and we take little or no notice of it; ſo inſenſibly doth our time paſs away. There was never Orator ſo learned or eloquent, that could perſwade Death to ſpare him or prolong his days; never *Hector* ſo valiant or Monarch ſo mighty, that could reſiſt him. We muſt all ſubmit and fall down at Deaths feet; if he commands we muſt obey, if he calls we muſt away; no tears, no intreaties, no threatnings will ſerve the turn or releaſe us at that time; ſo ſtrong, ſo ſtubborn, ſo implacable, and inexorable is Death. No man nor ways, no means, can oppoſe it; no not length of years, nor wiſdom, nor riches, nor honours, nor beauty, nor ſtrength; no nor that excellent grace and gift of Holineſs and Piety. (Nay, if age) if vertue, if pity, if innocency, charity, or godlineſs, could work any relent or compaſſion in Death, from embrewing his cruel hands in mortal blood. See where age, where vertue, where pity, where charity, where innocence and godlineſs lies entomb'd; wholly defaced, clouded, eclipſed and over-ſhadowed with death. Oh Death how ir-relentful is thy heart, how bloody are thy hands, how

how impartial thy ſtroak, how general is thy arreſt! The Ancient Fathers and Patriarchs before the Deluge lived to vaſt years, to a great and miraculous age, ſome 700, ſome 800, ſome 900 years and more; yet at length, of all and every one it is ſaid, *he died. Sampſon* was endowed with extraordinary and wonderful ſtrength; at one time he ſlew 1000 with the Jaw-bone of an Aſs, and yet he died: *Judg.* 16. 3. *Solomon* was a wiſe King, the wiſeſt that ever was, he knew the nature and the vertue of all Simples, from the meaneſt Herb to the biggeſt Cedar; therefore if any, ſurely he above others, might have preſerv'd and kept himſelf from Death; and yet of him in the end it is ſaid, *he alſo died*; 1 *Kings* 11. 43. *Abraham* the Father of the Faithful, *Noah* a Preacher of Righteouſneſs, *David* a man after Gods own heart, and many more, dear and precious in the ſight of God, of whom the Scripture ſaith, *They died.* The Prophets were endowed with a greater meaſure of ſanctification than their brethren, yet the Prophet *Zechary* joyneth them altogether in one condition; *Zech.* 1. 5. *Your Fathers, Where are they? and do the Prophets live for ever?* But what ſpeak I of the Prophets, Patriarchs, or Ancient Fathers, Chriſt Jeſus our Holy and Bleſſed Saviour, the Son of God, his only Son, in whom he was well pleaſed; more Wiſe than *Solomon*, more Mighty than *Sampſon*, and more Righteous than *Noah* and all the Prophets; who did no wrong, who knew no ſin in himſelf, yet aſſuming and taking the burthen of our ſins upon him, became ſubject to the ſame doom of mortality with us; and he died alſo: Nay, *Sarah* in my Text, though ſhe lived 127 years, and was Wiſe, Chaſt, Beautiful, and Innocent, yet neither her Wiſdom, Chaſtity, Beauty, or Innocency, could defend her in this caſe; for ſaith the Text, *Then Sarah died.*

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There have been, and there are, ways and means discovered and found out to ſubdue and make gentle the moſt cruel and ſavage Creature; to break and mollifie the hard Flint, yea, the hardeſt thing in the world; but not any thing to aſſwage and mitigate Deaths fury; *Reſiſtitur ignibus, reſiſtitur undis, reſiſtitur ferno, reſiſtitur regibus, reſiſtitur regnis, & imperiis, venit una mors & quis ei reſiſtat.* Fire, Water, and the Sword, may be reſiſted; Kings, Kingdoms, and the greateſt Empires may be reſiſted; but when Death comes, that is invincible; and who can reſiſt it. *Non miſeretur inopum.* Death pittieth not the Poor, reſpects not the Rich, feareth not the Mighty, ſpareth not any. Man goeth irreſiſtably; neither Men nor Angels, Phyſick or Phyſicians, can keep him here; for here he hath no abiding place: it ſtands him in hand therefore to look for one to come. It is as eaſie to obſtruct the Courſe of Nature, or to hinder Gods Covenant of day and night. Man may as well reſtrain the Sun from riſing, the Sea from flowing and ebbing, and the Wind from blowing, as keep Man from dying and going to the place appointed for all living; for this condition, as the wiſe man ſaith, is the condition of all times and continueth ſtill; thou ſhalt die the Death: for this is an univerſal truth of all men to be received and believed, and duly and truly pondered. It is appointed unto men that they ſhall once die.

Now having cleared and proved the Doctrinal part, *That Death is the general condition of all men*, let us conſider how nearly it doth concern us to bethink our ſelves of this, and to fit our ſelves for Death; to take care for another Life, a more glorious and eternal Life; and ſeeing we muſt die, therefore let me perſwade you to take three or four conſiderations with you

you, which may ſerve as incentives to encourage and ſtir you up to the execution and performance of this Duty

1. Be moved to conſider, That when you come to die, all earthly and worldly things will fail you and forſake you for ever; All your terreſtrial and natural Endowments, external and outward Enjoyments, your excellent Parts, great Parentage, noble Birth and Breeding, your ingenious Wit, wonderful Wealth, ſtately Crowns, vaſt Kingdoms, invaluable Pearls, coſtly Diamonds, magnificent Houſes, fruitful Lands, dear Wives, loving Parents, ſweet Children, and precious Friends; when Death comes all theſe are gone: *Prov.* 27. 24. *Riches are not for ever, neither doth a Crown endure to all Generations.* The glittering Sun of all earthly glory and pomp, will certainly ſet; which your own experience and Scripture evidence doth ſufficiently evince (*Prov.* 23. 5.) *Riches have wings and they flie away*; 1 *Cor.* 7. 29, 30, 31. *The faſhion of this world paſſeth away*; 1 *Tim.* 6. 7. *We brought nothing into this world, and it is certain we ſhall carry nothing out.* What was there that the World was able to afford to delight the heart of man, which *Solomon* wanted? Surely nothing. He had ſtately and glorious Buildings, fruitful and pleaſant Vineyards, Orchards, Gardens, and what not; all manner of excellent Trees, rare Fruits, variety of Servants, a vaſt Exchequer, raviſhing Muſick, Men and Women Singers, and whatſoever his Eyes deſired: yet when he had taken a ſerious view of all things, his concluſion is, *All is vanity*; Eccl. 2. 11. It is ſtrange to ſee how men here toil themſelves, beat their Brains, tire their Spirits, break their Sleep, perplex their Thoughts, rack their Conſciences, ingulf and drown themſelves in Cares and Troubles, hazard

hazard their Souls, thinking to eternize their Names and Manſions; and when they have done all, like the poor ſilly Silk-worm, die in their Work. Therefore let not Riches and Honours lift up your hearts and prompt you to Pride, which is too too common; and if Riches increaſe, ſet not your hearts upon them, for they are mutable and uncertain, and cannot ſatisfie the capacious ſoul of man, nor profit him in the day of trial; but will periſh and that for ever. O then think of your precious ſouls and dying bodies, and provide in time for death, for die you muſt; and what will it profit a man to gain the whole world and loſe his own ſoul.

2. Seeing if to die is the general condition of all men, conſider with your ſelves whether you are going to Heaven or to Hell. O beloved, I do heartily wiſh, that all that hear me at this time, would truly ponder this, and effectually apply it to their own ſouls; That there is one place for the Juſt, another for the Unjuſt; one place for Believers, another for Unbelievers; one place for Saints, another for impenitent Sinners; one place for the Sheep, another for the Goats: A dreadful Night or a glorious Day; endleſs Torments or endleſs Pleaſures; a perpetual Happineſs, or a perpetual Infelicity; an eternal Life, or an eternal Death, a glorious Heaven, or a dreadful Hell. Now my dear friends ſtop here, and conſider unto which you do belong.

Have you any certainty of a bleſſed and glorious Eſtate, that Heaven and not Hell will be your place and inheritance? A man that knows he muſt reſign his habitation in a ſhort time, is very unwiſe and unprovident, if he takes no care or order for another: So will it be with us, that inhabit theſe Houſes of Clay; *Job* 4. We are ſure we ſhall leave them, how ſoon we know not; perhaps to morrow, peradventure to day, it

may be preſently; we are therefore ſilly and imprudent if we take no care for the future. What ſaid Saint *Bernard* (*de Eccles*) to his Soul, *Adhuc domum quidem habes* (*O anima*) *ſed certum eſt, quoniam in brevi caſura eſt domus tua, niſi tu provideris aliam, eris pluviæ, vento, & frigori exponenda.* O my Soul, thou haſt yet a Houſe to dwell in, but be aſſured thy Houſe will ſhortly fall and moulder away to duſt, and unleſs thou provide thee before-hand of ſome other place of abode, captive, forlorn, and naked, ſhalt thou be expoſed unto the wind, the rain, and the cold. Alas, Who can ſtand in this ſtormy tempeſt? Happy therefore, thrice happy, and for ever happy, ſhalt thou be my ſoul, if then thy conſcience tell thee, thou canſt ſay unto thy ſelf in faith and full aſſurance, *Egredere anima mea, Egredere,* Go forth my ſoul, go forth, *I know, that if my earthly houſe of this tabernacle were diſſolved, we have a building of God*; 2 Cor. 5. 1. That is, *an houſe not made with hands, but eternal in the heavens.*

Let us therefore look about us, and make it our buſineſs to ſearch and try our ſelves, prove our own hearts, examine our ſelves whether we are in the Faith; for whatſoever we ſow we ſhall undoubtedly reap; and in the place where the tree falleth there it ſhall lie; *Eccleſ.* 11. 13. If it falleth to the Weſt, it lieth to the Weſt; if it falleth to the Eaſt, it lieth to the Eaſt; if you live and die towards Heaven Heaven, will be your place and habitation; but if you live and die towards Hell, Hell will be your place and home: for according to your works and actions in this world will be your ſentence and portion in the world to come; 2 *Cor.* 5. 10. And is it not ſad and dreadful to believe that you have precious and immortal ſouls, and do not know nor con-

conſider whether they ſhall be ſaved or damned; ſtand or fall, live or die everlaſtingly: yet this is the caſe of millions of men and women in this terreſtrial Globe, that are making poſt-haſte to Hell, and think and hope they are in the way to Heaven. Let us therefore believe, and repent and amend our lives, that Heaven that glorious place, and not Hell the place of terrors, may be our Countrey and Inheritance.

3. Conſider when Death comes to ſtrike the fatal blow, your conditions are ſtated, your places of abode are determined without mutation to all eternity; then your immaterial ſouls are for everlaſting joy or endleſs ſorrow; for an everliving life, or a never dying death; for eternal glory, or eternal ignomy. Oh therefore, all ye that are careleſs and remiſs, know and call to mind in time, that if ye be found without faith and repentance, and holineſs, but a moment after death, ye are miſerable and undone for ever; for *Ab infernis nulla redemptio.* After death all ways, all means, all hopes and helps fail: there is no wiſdom, no work or device in the grave; *Eccl.* 9. God will then be implacable and irreconcileable, thy ſelf unpardonable, heaven not attainable, and your ſouls loſt irrecoverably. There is no repenting in the Grave, nor working out of Salvation with a filial fear and trembling; no Prayers, no Sermons, no Miniſters there: It is in the time of Life that you are to labour and make preparation for Death; and know that delays breed danger. Take heed, it is a fearful thing to neglect the offers of Grace, and the ſweet invitations of Divine Love and Mercy. Remember prophane *Eſau*, who for one morſel of Meat ſold his Birth-right, but afterwards, when he would have inherited the bleſſing, he was rejected, for he found no place of Repentance, though he ſought it carefully

with tears (*Heb.*12. 17.) So the fooliſh Virgins; through their procraſtination loſt their admiſſion into the Bride-chamber, and fruition of the Bride-groom; when the door was ſhut then they knockt, crying, Lord, Lord, open unto us; but it was too late, for ſaid the Bride-groom, *I know you not*; Mat. 25. 12. It was procraſtination that did undo them.

Delay is the Rock, the Shipwrack, the Deſtruction of many Souls. No doubt but there are many in Hell which had a meaning in their life time to receive Chriſt, to believe in him, and to honour him as their Saviour; but God in his juſtice hath cut them ſhort, and deprived them of that, which when they might they refuſed to accept of. It is reported of the Prophet, concerning the People that neglected the re-edifying of the Temple; *Hag.* 1. 2. *The People ſay, that the time is not come, that the Lords Houſe ſhall be builded.* So many think it is not yet time for them to look Heaven-ward: youth muſt have its courſe; the covetous bag muſt be filled, the pleaſures of the fleſh muſt be fully taſted, ambition muſt come to its height; then it will be time to retire, then it will be time to look towards Heaven, to repent of ſin, and to prepare for death; *Nam mora damnoſa eſt.* Deferring is dangerous. *Qui non eſt hodie cras minus aptus erit.* He that is unfit to day, makes himſelf the more unfit to do it on the morrow, by his procraſtination. The more the Sun declines to the Weſt, the leſs we feel the heat of it; for as the Sun ſets, the Air cooleth: So the nearer an Unbeliever draweth to his Grave, the more his heart freezeth, and the beams of Grace have leſs power and force upon his Soul. Oh therefore, that we would be wiſe to take our time, and not neglect thoſe bleſſed opportunities which God affords us. There is a time coming, and we do not know

know how near it is, in which many ſhall ſeek to enter into the Kingdom of God, and ſhall not be able. Oh what woful yelling, what pitiful crying, and earneſt knocking, there will be then at the Gates of Heaven, with *Lord, Lord, open unto us*; when that heavy doom, *Depart from me, I know you not*, ſhall be their portion. Behold now is the accepted time, now is the day of ſalvation; 2 *Cor.* 6. 2. Say not therefore anon, anon, or to morrow we will repent and believe; why not to day, why not even now, ſeeing now is the appointed time. Let me deſire you to be up and be doing, while it is day. The night will come when no man can work; *Joh.* 9. 4. Then to your Chriſtian task with all ſpeed, induſtry, and dilgience; work out your ſalvation with fear and trembling, while your Candle is burning, your Sun ſhining: Will you loiter and ſee your Glaſs running, your ſelves dying, and your ſouls periſhing? Are you reſolv'd to ſeek and ſecure the Kingdom, whilſt ye have time; or will you beſtow nothing but the infirmities and imperfections of decayed old age upon God, and your immortal ſouls? Oh that ye were careful in this your day, to know the things that belong unto your peace, before they be hid from your eyes.

4. The fourth and laſt conſideration (to move us to prepare for death, ſeeing it is the general condition of all men) is to conſider, that it is the moſt dreadful aſtoniſhing ſpectacle on this ſide Hell, to ſee a graceleſs wretch, an unbelieving and prophane worlding breathing out his laſt. There are many lamentable and ſad ſights in the world; as to ſee a man ſtarving and languiſhing for want of food, or in violent pains for want of a Phyſician or Chirurgeon; or drowning for lack of a Boat, or ſome other help to receive him; or to ſee a dead carcaſe, a body without a ſoul. Ah, but how ſad unutterrable and amazing ſight

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is it, to behold a wicked non-repenting ſinner in his cold ſweats and dying groans, with his precious and invaluable ſoul, ſtanding on his pale, cold and trembling lips. O miſerable caſe, when ſuddenly the ſenſes fail, the body languiſheth; when thou ſhalt feel the ſting of thy ſins tormenting thy ſoul, and ſee the flames of Hell flaſhing in thy face, thy heart-ſtrings ready to burſt aſunder, and the ghaſtly apprehenſions of ſpeedy and helliſh horrour ſhall dog thy conſcience; Death at thy elbow to prey upon thee, and the infernal Lake wide open and ready to ſwallow thee up: Who in this eſtate would not value a minute of repentance, to a Monarchy of wealth!

O woful condition of thoſe godleſs men and women, whoſe belly is their god, whoſe Heaven is their pleaſure, whoſe curſed jollity is but a feeding up to an eternal ſlaughter: The day is coming, wherein every minute of their ſinful unſatisfying joys ſhall be repayed with a Thouſand thouſand Millions of years frying in that unquenchable fire, and when the damned Ghoſts ſhall forth of their inceſſant flames ſee the celeſtial and glorious reward and remuneration of the penitent and penſive Souls, which they have deſpiſed and unworthily abuſed; then ſhall they gnaſh their teeth, and tear themſelves, and horridly utter that too too late recantation, We fools thought their lives madneſs, and their end without honour; but now they are accounted among the Children of God, and have their portion amongſt the Saints; but we with demoniacal and helliſh ſpirits. Let me therefore beg of you all to exempt your ſelves from all ſupine and carnal ſecurity: And ſeeing you muſt die, and your time ſhort, and that a thouſand chances may every day bereave you of your lives, make ſuch conſcience of all your ways, words and works, as if you were preſently to give up your accounts

to

to him that lives for ever: *Qui conſiderat qualiter erit in morte pavidus & providus erit in operatione*; He that conſiders always of dying, will be cautious and circumſpect in his doing: And not like thoſe careleſs ſouls, who ſpend their daies, their months, their years, nay their whole time in ſin and wickedneſs; not conſidering what will befall them in the end.

Now let me faſten two Reaſons upon you (why you ſhould conſider that you muſt die) and to confirm you in the truth delivered: Firſt, if men ſeriouſly did conſider, that they are mortal and muſt die, and ſhortly appear before the Tribunal of the juſt and great Judge; it would prove an abſolute and ſoveraign antidote, to expel the greateſt evil, ſin, and the dreadful conſequences of it; and a means to avoid the greateſt loſs the loſs of our immaterial Spirits, thoſe excellent beings; and the way to procure the greateſt good, Heaven and eternal bleſſedneſs. What is the reaſon and cauſe of that inundation of prophaneſs and wickedneſs, and thoſe prodigious ſins; as Treaſons, Murders, Uncleaneſs, Rebellion, that are now in the world, and in this Kingdom, and in all places, in moſt families, and perſons of all qualities and degrees; but this their not duly and effectually conſidering, that they are mortal and muſt die and come to Judgment. This is the reaſon, if not one main ground of ſin, and of the neglect and omiſſon of all ſacred duties. For did they believe, and remember they muſt die and come to Judgment; and that their naked Souls and their naked crimes and ſins, muſt ſhortly be manifeſted, and ſtand before the dreadful Bar of the moſt tremendous Judge of all mankind (who will render unto every man according as his work ſhall be) no doubt,

doubt it would impede and hinder their conſtant and deſperate courſe of ſinning. But alas it is the fooliſhneſs and unhappineſs of moſt, that they defer and put of the conſideration of death, till they feel and find they can no longer live.

Secondly, Did ye believe that ye muſt die, and anſwer for all ye have done in the body, whether good or evil; this if any thing, would make you ſerious, diligent, zealous, and conſtant in the worſhip of God, and to work while it is day, before the night cometh wherein no man can work: For this world is for duty, the other for glory; this for repentance, the other for recompence; *Hic locus luctæ, ille coronæ*, This is the place of combating, that of crowning; this of working that of rewarding; this for thy mourning, that for thy conſolating. The Apoſtle exhorts us to conſider one another, to provoke to love and good works, *Heb.* 10. 24, 25. And ſo much the more as we ſee the day approaching. Our work is great and weighty, Diverſions are various and many, Adverſaries potent and ſubtle; thy ſtrength is weak and ſmall; thy time is ſhort and uncertain; thy account is large and great; death and judgment are at the door; therefore be ſluggiſh and loiter no longer, but be active and vigilant, now or never. Surely, did you in the depth of your ſerious thoughts cogitate of your apparent and inevitable danger, that would incite and ſtir you up to duty, *To ſeek the Lord while he may be found*; *Eſa.* 55. 6. *to call upon him while he is near.* While God gives you life, opportunity, peace, ſtrength, and liberty, to ſeek him; before the gate of life be ſhut, God with-drawn, and mercy quite gone for ever. Were prophane ſinners truly ſenſible of their peril, they would pray more ardently, more deeply, more affectionately, more effectually; than ever they have done.

This

This Conſideration of Mortaliry put holy *Job* upon Prayer; *Job* 7. 21. *Why do'ſt thou not pardon my tranſgreſſion, and take away mine iniquity, for now ſhall I ſleep in the duſt?* Chap. 14. 13. *O that thou wouldſt hide me in the grave, until thy wrath and indignation be paſt; that thou would'ſt appoint me a ſet time, and remember me. David*, when the ſorrows of Death compaſſed him, and the pains of Hell gat hold upon him; *Then*, ſaid he, *Pſal.* 116. *I called upon the Lord, O Lord, I beſeech thee, deliver my ſoul.* I might alſo give you the example of *Hezekiah*, *Jonah*, *Paul*, and *Silas*, with many others; but I haſten to the Uſes and Application: yet let me tell you a through affecting Meditation of your Diſſolution and Change would make you ſpeedy in proſecuting your known neceſſary and religious duties, which God requires at your hands. Therefore let me beg of you, before the Decree bring forth; *Eccleſ.* 9. 10. before the day paſs as the chaffe, before the fierce anger of the Lord come upon you, prepare for Death; for how ſhall ye eſcape, if ye neglect ſo great ſalvation?

Now let me improve and apply it in a threefold Uſe; the firſt is for Exhortation, the ſecond for Reprehenſion, the third for Conſolation. Is it ſo, that Life is ſhort, and Death certain? both which have been ſufficiently cleared and proved. This then calls and cries aloud unto all thoſe, that have made no proviſion for Death and Judgment, to admire at the unwearied patience, the matchleſs and amazing mercies of the infinitely good and gracious God. Be exhorted therefore to ſtand upon your guard, and watch, and be in a prepared readineſs; *Luke* 12. 40. *For the Son of Man will come at an hour when ye think not.* All Eſtates are exhorted to prepare and be furniſhed,

Old and Young, Male and Female, Rich, and Poor, Noble and Ignoble, for the danger is great, if men be found unprovided: As Death leaveth them, ſo Judgment will find them. If it leave them in a ſtate of Damnation, it will find them in a ſtate of Damnation: So if it leaves them in a ſtate of Salvation, it finds them in a ſtate of Salvation. As *Iſhboſheth*, being found aſleep; 2 *Sam.* 4. 7. was killed by *Rechab* and *Baanah*; ſo if we be found aſleep in Sin, and unprepared for the Lord, we ſhall be killed by Sathan, that roaring Lion, that goeth about ſeeking whom he may devour. Becauſe the Man that was not prepared, came to the Wedding, *Matth.* 22. 13. he was caſt into outer darkneſs. As he is left behind, that is unprovided when the wind ſerveth, and the Ship under ſail; even ſo he is left in Damnation, that is not prepared for Chriſt when Death cometh. Many Men make all the proviſion they can for this Life, which is uncertain, and forget Death, which is certain.

The day of the Lord ſhall come as a thief in the night, 2 Pet. 3. 10. *in which the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent heat; the Earth alſo, and the Works that are therein ſhall be burnt up. The day of the Lord ſhall come as a thief in the night.* A Thief, as well for ſtealing on us, as ſtealing from us, he comes in the dark, when no body ſeeth; watcheth an hour which no body knoweth. It may be he will come when thou art revelling or banqueting, as on the Old World; *Luke* 17. 27. or when thou art drunk; as on *Belſhazzar*; Dan. 5. 25. or when thou art lying, as on *Ananias*; or when thou art committing uncleanneſs, as on the Iſraelitiſh Man and Moabitiſh Woman; *Num.* 25. 8. Or when thou art coveting, as on the Rich Man in the Goſpel;

Luk.

Luk. 12. 20. O Fool, this night will they fetch away thy Soul from thee, then whoſe ſhall thoſe things be which thou haſt provided? Which with ſo much wrack of Conſcience, ſo much breach of Charity, ſo much wrong to Humane Society, thou haſt ſcrapt together. No Thunder now can beat into them a dread or fear of that, which then no power ſhall eaſe them of. We know Chriſt will come, let us prepare for his welcome. You are yet, through mercy, on this ſide the Grave, and not gone down into that place of Torment. You enjoy many gracious opportunities for your ſpiritual advantages, and are daily exhorted to relinquiſh and to leave your ſins, and turn to God; to accept of Chriſt, to think on Death and Hell; that you may never ſee it, nor feel it: for there is much more in the Pains of Hell and Wrath of God, than ever you heard, or is poſſible for you to imagine. Be therefore perſwaded to redeem the precious time which you have loſt, in the well managing that little time, which through the Grace and Goodneſs of God you may enjoy. Seeing our time draweth nigh, and that Death will be the portion of us all; What manner of Perſons ought we to be in all holy and godly Converſation? How careful ſhould we be in fitting our ſelves for our Change? How vigilantly to ſtand upon our Guards, and Watch, that we may not be unprovided, when Death comes to ſummon us to appear before our Creator.

Secondly, This reprehends all thoſe that ſlight and neglect this great and ſaving Duty, that do not prepare themſelves for Death; knowing that they are mortal: As the audacious Atheiſt and impenitent Sinner, who put the evil day far from them; ſaying, *Let us eat and drink, for to mor-*

row we ſhall die. They will ſatisfie their luſts, walk in the ways and imaginations of their own hearts; but hereby they make the breach wider, and themſelves ſeven-fold more the Children of Sathan, and at laſt ſit down in everlaſting woe and ſorrow; for did they believe that they muſt die and be judged, and that they muſt appear in a very little time before the dreadful God, who will in no wiſe clear the guilty; ſurely they would quickly change their courſes. Nevertheleſs theſe Vipers, theſe Devils Incarnate, theſe Monſters in the ſhape of Men, triſle away their time, and think that they are wiſe, when indeed they have no underſtanding. Wiſe they are, *Jer.* 4. 22. but it is to do evil, to cavil and ſpurn againſt the truth; diſpute againſt Religion and a Life of Piety: but to do good they have no knowledge. Is it not lamentable, to conſider, how that Men, that know they muſt die and leave all behind them, ſhould be ſo lethargical and mad, as not to mind Death in many days, it may be in many moneths together; yea ſcarcely to entertain a ſerious cogitation of Death or of Judgment at a Houſe of Mourning; but in the very ſight of the Dead they can laugh and quaff, and be vain, drink, feaſt, and diſcourſe of Prophane and idle Stories? It may be ſome may ſeem more religious than their Brethren, but as ſoon as the Dead Corps is removed, and the Grave and Coffin out of ſight, Death is no more remembred. Oh! how ſad is it to think, how quickly the thoughts of Mortality do paſs away, notwithſtanding Death is at your very heels and before your eyes. Whither can you direct your eyes, and not behold that which preacheth or repreſenteth Death? All the Winter Death is on the Trees, in your Gardens, on every Flower,

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at your Tables every day: You feed on the Fleſh of dead Creatures, to tell you that you muſt die: And is not Death in your Beds every night? What is Sleep but the picture and image of cold Death? and your Beds are the repreſentations of your dark Graves, and yet for all this the greateſt part of the World fooliſhly and unadviſedly ſpend their precious time, not conſidering that they ſhall die. This is a ſin, not only that the prophane World are guilty of, but ſome, too many that profeſs the Name of God, and covet to be called Chriſtians. They conclude upon a fitneſs and preparedneſs for Death, upon every ſlender and unwarrantable ground: *They have a name to live*; as it is ſaid of the Church of *Sardis*, but it is to be feared that they are dead; therefore in this great Soul-buſineſs, let none be ſo fool-hardy as to truſt without examination; *But let every man* (as the Apoſtle ſaith) *Gal. 6. 4, 5. prove his own work, and then ſhall he have rejoycing in himſelf alone, and not in another; for every man ſhall bear his own burden.* And ſo I paſs to the third and laſt Uſe, and I have done.

Thirdly, If it be ſo, that to die is the general condition of all men, this muſt needs conſolate and comfort thoſe that are prepared for it; for *Revel.* 14. 13. *Bleſſed are the dead that die in the Lord.* They are bleſſed in three reſpects:

I. In reſpect of the Place.

II. In reſpect of their Society.

III. In reſpect of their Condition. All which muſt needs comfort them.

First

First, In reſpect of the Place, which is Heaven. For if we rightly conſider the World, wherein we live, it is a Vale of Miſery, a Priſon, or place of Ignominy, Vexation, Afflictions and Trouble; as the Apoſtle ſaith, *Rom.* 8. 22. We know that every Creature groaneth and travelleth in pain together, until this preſent time; but Heaven is a place of Joy, of Reſt, of Comfort. This World is of ſhort and no continuance, but Heaven is a place of continuance; it is permanent and everlaſting. It is a glorious Place, the Holy Word of God admirably demonſtrates it, by thoſe excellent things to which it is compared, or by which it is called

1. It is called, *Regnum*, a Kingdom; for there ſuch as are prepared for Death and die in the Lord, ſhall enjoy great Liberty, Honour, Power, Pleaſure, and all good Things whatſoever.

2. It is called, *Regnum Dei & Chriſti*; Eph. 5. 5. The Kingdom of God and of Chriſt, becauſe that Jeſus Chriſt having overcome Death, Hell, and Damnation, together with all the Enemies that did oppoſe us in the way to Heaven, doth there govern his Church Triumphant, with heavenly peace and everlaſting tranquility.

3. It is called by the name of *Paradiſus*; Luk. 23. in reſpect of the plenty of all good and delighful things, which ſuch as die in the Lord, I mean the Juſt, can either wiſh or poſſibly deſire.

4. It is called by the name of *Cœlum tertium*, The third Heaven; 2 *Cor.* 12. Which is called *Cœlum empyreum*, *id eſt*, *igneum*: Not in reſpect of Fire, but in reſpect of the glorious Light that ſhineth therein; for as one ſaith, it is, *Situ altiſſimum*, *quantitate maximum*, *natura puriſſimum*, *Luce pleniſſimum*, *& capacitate ampliſſimum.* High in ſcituation,

ation, great in quantity, pure in nature, full of light, and exceeding large, able to receive Ten thouſand times more Perſons than there are drops of Water in the Sea, or Sands lying on the Sea-ſhore.

5. It is called, *Sancta Civitas*, The Holy City, built with moſt precious Pearls, becauſe the company that dwell therein are holy and pure, ſhining in Holineſs, and gliſtering in Purity and Righteouſneſs.

6. It is called, *Summa Beatitudo*, Ineſtimable Bleſſedneſs, becauſe the Saints enjoy the full and glorious preſence of the Bleſſed Trinity, wherein true Bleſſedneſs conſiſts.

7. And laſtly, It is called, *Vita Eterna*, Life Eternal, becauſe there ſhall be no more Death nor Lamentation, no more Weeping nor Sorrow, but the prepared for Death ſhall enjoy theſe bleſſed Joys, ſo long as God ſhall be God, which is everlaſting. This is the reward promiſed to all that die in the Lord; a large reward, and no man knoweth it, but he that enjoyeth it. *Adeo magna eſt quod nequit numerari, adeo pretioſa quod nequit comparari, adeo diutina quod nequit terminari.* So great as it cannot be numbred, ſo precious that it cannot be valued, ſo laſting as it is everlaſting; ſo great, ſo precious, ſo laſting, is the Reward promiſed and prepared for them that die in him.

Secondly, In reſpect of the Society; for here we live amongſt prophane, wicked, and ſinful men, but there we ſhall have the happy fruition of innumerable Angels; *Heb.* 12. 22. and have the Society of Saints, Patriarchs, Prophets, Apoſtles, Martyrs, Confeſſors, and the reſt; and we ſhall enjoy their Fellowſhip after an undefiled manner; with all purity, amity, and everlaſting concord: Where alſo we ſhall

enjoy

enjoy God our Creator, a God of ſo wonderful Might, Majeſty, Excellency, Beauty, Glory, Love, as cannot be imagined; and Chriſt his only and dear Son, and our dear and precious Saviour. If a man had the enjoyment of all other things, yet without this all would be but miſery and accurſedneſs. This will be the Society of thoſe that are called from Earth to Heaven.

Thirdly, In reſpect of their Condition, They are Bleſſed; for they reſt from all their Labours: For they which are prepared for Death, die in the Lord; and they that die in the Lord are with the Lord: ſaith St. *Paul*, Phil. 1. 23. My Soul deſires to be diſſolved and to be with Chriſt. Death conſidered in Chriſt and joyned with a holy Converſation, to Believers is an advantage; ſaith the Apoſtle; *Phil.* 1. 21. *Chriſt is to me both in life and death an advantage.* Death is nothing elſe but a Bridge over this Tempeſtuous Sea, the World, to Heaven; Gods Grace and Mercy made it ſo, not by making Death in it ſelf good, but an inſtrument of good to the Godly. Death cannot ſeparate them from God that live a pious life, but maketh them draw near to God; for then do we approach near to God and your heavenly Place, that excellent Society, and ſhall enjoy that Bleſſed Condition, to reſt from our Labours, and to have our good Works follow us in glorious Recompences, when we die in the Lord. And now the great and glorious God direct and enable us all, ſo to live and ſo die (that when the Trumpet ſhall ſound, and the Dead ſhall be raiſed, and we ſhall be changed) we may with joy and rejoycing (and to our unſpeakable conſolation) hear that ſoul-raviſhing Saying: *Come ye bleſſed, inherit the Kingdom*, &c.

And

And now, Beloved, give me leave before I diſmiſs you, to ſpeak ſomething by way of an *Encomium* upon our Worthy Patroneſs deceaſed, the Relict of Mr. *Robert Fenn*, formerly Alderman of *London*. Should I be altogether ſilent, I ſhould undoubtedly be prodigiouſly unjuſt to her who merited more than I am able to expreſs. Now what came you forth to ſee or Hear? Of a Reed ſhaken with the wind, of one clothed in rich and glorious Apparel! Behold a Pillar in the Temple of our God, to whom it is given to ſhine in white and glorious linnen, which is the rightouſneſs of the Saints.

Altogether ſuperfluous it were to ſtrew Rhetorical Flowers upon that Herſe, which covereth an incloſed Garden: In regard of her Candour, Innocency, Goodneſs, and Integrity: She was a *Lilly among the valleys*: Though amongſt Thorns, yet was a Cedar in *Libanus*. That Houſe of Darkneſs, the Grave, is to receive the Earthen Veſſel of an Heavenly Treaſure till time ſhall be no longer. Her bleſſed Soul poſſeſſeth the Inheritance of the Saints; but this Houſe of God muſt be filled with the Savour of her good Name, which is a precious Oyntment now to be powred forth; and moſt deſervedly in this place: For here ſhe was built up to be an Holy Temple to the Lord. Her heart and her joy was here fixed. She Loved (*Lord*) *the habitation of thine Houſe, and the Place where thine Honour dwelleth.*

She was deſended of a very good Family, and her Education was every way anſwerable to one of ſuch a Quality. But I ſhall omit this, being (as I humbly conceive) more proper for a Herauld than a Miniſter to give an account of.

For my Diſcourſe muſt take notice of her from her Second Birth, by which ſhe became a Child of the Moſt High; and rejoyced thather Name was Written

in Heaven; not by way of Oſtentation, but as a ground of her Conſolation: She was holy, juſt, and good; holy in her life, juſt in her ways, good and courteous to all. Her Life was a Looking-glaſs, wherein all Ladies and Gentlewomen might ſee to dreſs themſelves and attire their Converſation. This Pious and Religious Matron was exceeding charitable, and made it her buſineſs, in imitation of her bleſſed Saviour, in the time of her life (ſo long as ſtrength would permit) to go about doing good.

Her Houſe was an Eleemoſinary, or (if you will) an Apothecaries Shop, where the Wounded and Diſeaſed Poor might have Therapeuticks, Sanatives; Healing and Curing Medicines, without Price or Money.

She was a ſecond *Dorcas*, who delighted in Cloathing the Naked, feeding the Hungry, relieving the Oppreſſed, viſiting the Sick; and in adminiſtring to the neceſſities of the Saints.

Her Ambition was terminated in the bounds of Moderation, that being good to the Poor, ſhe might be rich in good Works: Diſcretion the Vertue of Vertues, waited on her; and that Grace, by which ſhe ſo much undervalued her ſelf, in that ſhe moſt ſhined.

The Vaſſal of all other Graces, Humility: for you might behold in her, when living, the moſt beautiful condeſcention in the boſome of magnitude, and make of her Manners a Cenſure of Vices; and of her Life Examples of Piety. But theſe are external ſigns of inward holineſs. Her Heart panted after God; the Seal of Wiſdom was upon her Lips, and ſhe waſhed her Feet in Innocency: She turned away her Eyes from beholding Vanity; ſhe conſidered her own ways, and turned her Feet to Gods Teſtimonies.

That

That ſo now, they who will prepare Statues or Monuments for Vertue, may boldly plant the Baſis in her Foot-ſteps, which you ſhall imprint or erect. Many lament her, many deſire her, but all do miſs her. She trampled the World under her Feet, where Inconſtancy is everlaſting, and Glory but momentary; where Men live by Opinion, ſin by Precepts, and amend not through impotency of offending; and as it were, never die but by ſudden ſurprizal. She was a Directory in her Family, directing them in the fear of God and in the ways of his Commandments. Vertue is a rare thing, and ſo is a Vertuous Woman a rare Jewel, hard to be found; yet not ſo rare but may be found: for (lo) here is one; and therefore She may challenge the Character of the Wiſe-man, *Her price is far above Rubies.*

The World was not worthy of her. Let not any envy at Gods Grace upon her. *Many Daughters have done well, but thou exceedeſt them all.* She was zealous for the Lord, the Zeal of Gods Houſe, did even eat her up. She was fervent in Prayer, fervent in Reading. She followed the exhortation of St. *Paul*, not in putting on of Hair and Broidered Apparel, and the inſolent impiety of theſe times; but in putting off of Apparel. The Ornament ſhe had was in the hidden man of the heart, a meek and quiet Spirit.

She was no ſcornful and curious Dame, but of a gentle, humble, and affable Diſpoſition; and one that powered out her heart unto the Lord. She lived a Saint, ſhe died a Saint, and precious in the ſight of the Lord is the Death of Saints. Her works ſhall praiſe her in the Gates, and ſhall follow her with happy rewards.

In

In a word, She hath fought the good Fight, She hath run her Chriſtian Race with a good Conſcience; She hath wrought out her Salvation with a filial fear and trembling: Therefore no doubt but her Soul is tranſlated or metamorphoſed into the glorious Liberty of the Children of God and her Heavenly Creator: and her Body, at the Great and General Reſurrection, ſhall be re-united to her Soul, and ſhine like the Sun in the Firmament; nay it ſhall be made like unto the Glorious Body of Chriſt, which in glory exceedeth and excelleth all. And if her Body ſhall be ſo glorious, how glorious ſhall her Soul be, it is altogether impoſſible to imagine. But I muſt be ſilent, and put a period to my Diſcourſe, for I want words to expreſs her Worth.

FINIS.